THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."—MATT. XXIV, 44.

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OUR SAVIOR AND HIS DISCIPLES.

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."—1 Cor. i, 27.

After Jesus was baptized of John in Jordan, and the Spirit of God rested upon Him, He chose certain humble men from among the working classes, and sent them forth to preach the Gospel. They had listened to His preaching, had heard His Sermon on the Mount, but had not gone through any system of education that would put them upon an equality with the learned men of that age. Although there were many learned doctors and lawyers who, it would have been natural for us to suppose, would have been better qualified to explain the plan of salvation to the people, and who by their superior education and circumstances in life, would have had more influence among all classes of society, yet we find that Jesus passed by these learned men, and chose for His disciples men from the humblest and poorest ranks. Why? Paul explains in 1 Cor. i, 29, 31: "That no flesh should glory in his presence." "That, according as it is written, He that glorieth, let him glory in the Lord." Had the rich and learned men accepted the Gospel, and been willing to have shared persecution and the contempt of the world with Him, and to have gone forth to preach the simple truths of the Gospel as did those humble fishermen, our Savior would have been glad to accept them no doubt. He did not refuse them, but they refused Him. They could not accept this humble Nazarene, the reputed son of Joseph the carpenter, as the Son of God, whose mother had to lodge in a stable, and with whose name slanderous reports had been coupled; for "Joseph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privily." When they came to the inn at Bethlehem, she being but a poor woman, no one took sufficient interest in her to give up their room to accommodate her in her hour of need, and she had to lay her infant in a manger. We celebrate the 25th of December as the day on which that all-important event took

place. I wonder if it was cold at that time in the stable at Bethlehem! Or if Mary had any heart aches, or shed any tears at the cold and heartless treatment she received from many of her country people! These rich and learned men were acquainted with all the laws of Moses, and well versed in Scriptural prophecies, and were thus well qualified to pronounce judgment upon this humble Nazarene; they knew all about Him also, knew His parentage, His brothers and sisters, and under these circumstances they would not accept Him as the Messiah. Had He been born in the king's house among princes and nobles, and offered them a commission to preach, with a good salary and a fine house to live in, no doubt they would have gladly accepted Him, and it would have been a great pleasure to them to have stood up in their beautifully adorned temples, attired in priestly robes, and bring forth abundance of testimony to prove that He was the great Shiloh, the mighty Prince that was to come. But as it was, they were indignant at His claims and the boldness of His words, and sought to lay hands upon Him to do Him violence, and many times He had to escape from them or they would have stoned Him. Finally they succeeded in securing Him, by the aid and treachery of one of His disciples; and although no proof could be found that He had done wrong, they determined He should be put to death. And after satisfying their cruel spleen and gloating over their victim, by blindfolding Him and spitting upon and smiting Him on the cheek, and then telling Him to prophesy who it was that smote Him, they crucified Him between two thieves. Nothing short of His blood being shed would satisfy them. Pilate offered to chastise Him and let Him go, but that would not satisfy those self-righteous people. History tells us that each of His disciples also suffered a cruel death at the hands of men who professed to be strict observers of the laws of Moses, until none remained upon earth who held the authority from the Divine source to administer in the sacred ordinances of the Gospel of Jesus Christ. Then it was that darkness covered the earth, and gross darkness the minds of the people. "And it was given unto him to make war with the Saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations" (Rev. xiii, 7). Satan overcame the Saints of God, put to death the Prophets and Apostles, and then set his agents to work to substitute forms of godliness more in accordance with the pride and vanity and corrupt practices of cunning men, and veil the minds of the people in mystery. Then arose that church which was shown to John the Revelator, and described as the "Mother of Harlots." "And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration" (Rev. xvii, 5, 6). "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant" (Isaiah xxiv, 5). The student of history, whose mind is unbiassed by the teachings of false religion, will plainly see the fulfillment of these prophecies in the condition of the world since the days when the Roman army encompassed Jerusalem, about the year A.D. 70, until the present time. And if more prophesy is needed to show that the present apostate and corrupt condition of society was foretold, let the reader refer to Paul's second epistle to Timothy, 3rd chapter, 1st to 7th verses; also 4th chapter, 3rd and 4th verses.

BIBLE DISPENSATION.

About the year A.D. 1444, the Spirit of God again began to strive with men, and the art of printing was discovered; and in the year A.D. 1527, William Tyndal made a good translation of the New Testament, and was put to death for having done so. But God designed that the Scriptures should go forth to all the world, to prepare the minds of the children of men for the ushering in of the fullness of the everlasting Gospel, and the death of Wm. Tyndal was but

laying the foundation of the work of translating the Bible, and spreading it abroad among the nations; and we find in the year 1853, that the Bible had been translated into 170 languages, and 45,000,000 copies had been distributed in Great Britain, Ireland, Europe and America. And where else can we turn to find such words of sublime wisdom, beautiful and descriptive language, comprehending the things of heaven and earth and their divine Author? Is there any book among all the writings of the great and learned men, secular or religious, that is fit to be classed with the Bible? Are there any modern writings that possess such mellifluent beauty as the Psalms of David, which, since the Bible has been in general use, have been chanted in the chapels and churches of the civilized Christian world? Again, the Proverbs of Solomon—no matter what station in life a man may occupy, from the king on the throne to the humblest laboring man, each can find in them counsel and instruction suitable to his condition, and couched in language that all may easily understand. And since this sacred book has been so widely circulated, mark the change in the condition of the world! Although many may not be willing to honor the Bible as the means of this improved condition of society, yet we note the fact that knowledge has increased with great rapidity, the arts and sciences have taken great strides forward, and human intellect has been quickened and inspired to achieve marvelous things.

THE GOSPEL RESTORED TO EARTH.

America, since its discovery by Columbus, has made greater progress in all branches of industry, manufacture, and the arts and sciences, than any other nation, and has received more of Divine favor than any other country. The most important event that has transpired in the world's history since the birth of our Savior, took place in the year 1820, when Joseph Smith, in answer to prayer, received the visits of heavenly beings, and to him was intrusted the work of again establishing the Gospel in its purity, as taught by Jesus and His disciples in their day; but as soon as he unfurled the Gospel banner, and declared the truths that had been revealed from heaven, the same fanatical, murderous spirit that hunted our Savior and His disciples to their death, commenced clamoring for his blood.

But bravely and firmly, although but a youth,
Unarmed with man's wisdom, his weapon was truth;
Joseph entered the throng, Christ's banner unfurled,
Nor flinched from his mission though scorned by the world.

Like others before them who had been sent of God to warn the world of their wicked condition, and call upon the people to repent of their sins and turn unto the Lord, Joseph Smith and his faithful followers have had to submit to be beaten with many stripes; they have been scourged, imprisoned, and driven from homes which have been built by their own hands; they have had to seek shelter on the bleak prairies in the depth of winter; their wives and daughters have been outraged; many have been shot down by these ruthless savages under the guise of Christianity, for daring to preach the same Gospel that Jesus Christ taught, the same Gospel that is contained in the Bible that the religious world claim to believe in. Joseph Smith and his brother Hyrum, Joseph Standing and others, have met violent deaths at the hands of cruel assassins; but their death has marked the coming forth of a mighty kingdom, which is destined to spread over the whole earth. The stone which Daniel saw is rolling forth with rapid strides. The words which were uttered by the humble farmer's boy, Joseph Smith, have been fulfilled. Noble spirits are coming upon the earth who, like Abraham, Moses, Daniel, Jeremiah, and others of former dispensations, are destined to become great leaders and bring about the purposes of Jehovah, and like those men are ready, if need be, to suffer death, but will not be traitors to God.

R. DAVIS

By the very constitution of our nature, moral evil is its own curse.

PERSECUTION.

THE persecution of the Latter-day Saints, now going on in Utah and adjacent Territories, has suggested the following interesting historical review of inquisitorial persecution.

It is from the able pen of *Junius*, the Chicago correspondent of the *Deseret News*, and recently appeared in the columns of that paper. It affords food for thought to all those who think no treatment is too bad for the Latter-day Saints:

THIS inquisition business extends a long way back in Christian history. The Count de Montfort, it is true, annihilated the Albigenses of Provence, A.D. 1160, for daring to express some independent thoughts on religion, but he did not annihilate or exterminate thought. The few of these who escaped the fury of the Count's sword found a refuge in Spain. These Albigenses allied themselves with Jews, and it was this coalition that occasioned the first Inquisition in Spain. This law was not severe enough for the good people who had the execution of it. It was a kind of Edmunds law, and they wanted a Legislative Commission. To get this they charged the Jews with crucifying a Christian child annually in double mockery of the great sacrifice on Calvary. So persistent, and so energetically was this call for a more stringent law pressed, that Pope Sixtus Fourth issued his bull for the new commission on November 1, 1478. The inquisition court under the new regime commenced operations January 2, 1481, at Seville. The new court was not idle, for by the 8th of this same month it had six persons burned at the stake. One Jew was burned because it was proved that he wore better clothes and cleaner linen on Saturdays than on other days. Another Jew was burned for calling his son Moses, and by the close of the year, 298 persons were burned in Seville alone. An execution day in Seville was a glorious affair, something like our political processions. The great pyre was built, the victims were led out dressed in fantastic garbs, and headed by cassocked clergy, chanting dirges, and also followed by more clergy chanting more dirges. There was a "grand stand" where the godly and righteous visited the execution of the victims. To cheer the poor free-thinker on his way to the other side, a Monk preached a most uncompromising sermon, wanted his victim to recant and go out among the people, turn anti-"Mormon," promise to obey the law, and he would be let off with a reprimand. The heretic would not accept the terms, and he was presented with a flame-colored smock, emblazoned with devils, and then burned alive. This smock was to show that hell had now possession of him.

This state of things went on for two years, but although 2,000 persons suffered death and 17,000 were punished in gentler ways, it was thought the good work was going rather slowly, and in 1483 the famous Torquemada, whose name is so well known, was made Chief Justice of Andalusia. It is better not to pursue the dreadful subject further, but even Torquemada did not suppress intellectual activity.

The inquisition lasted for 300 years, or until the 7th of November, 1782, when a nun was burned alive for "unlawful cohabitation" with the devil. This was the last religious performance under the old inquisition. During the time of its existence 31,912 persons were burned, 17,659 burned in effigy, and 291,459 punished in small ways, such as chopping off hands, digging out eyes, and mutilating bodily members. It is strange that all this work did not raise rebellion, nor even a riot in Spain. No, the newspapers of that day, which were the monks, took good care to do their work quietly, and always to have a good round charge ready to justify a burning. If a bystander expressed pity for the suffering of some roasting wretch, the monk dispelled the sympathy by saying that the victim turned a dying person's face to the wall, or washed a corpse in warm water. A man that would do these things ought to be burned, and that was the end. If our Salt Lake Tor-

quemada does not hurry up, he can't beat his great prototype of Seville.

If we come to England, we will also find an active inquisition away back in the dark days of 1401. Here we find the first martyr to the cause of free conscience was a harmless, inoffensive man, a curate of St. Osith's Church in London, named William Sautre. The usurper Henry IV., in order to gain the support of the Church, had a law passed for the suppression of Wycklifite doctrines. This law was discussed by the "Convocation of Canterbury," an assembly of abbots, bishops and priests. The law was considered good because it prescribed burning alive for heresy. Many persons were summoned before this august tribunal, but they recanted and promised the chief justice to obey the law. Their names are lost. William Sautre was charged at last with making the Bible the standard of his religion. He would not recant, nor promise anything, and he was burned at the stake in Smithfield, on a spot in front of the present gate of St. Bartholomew's hospital in London.

We may be told that this was all done by Roman bigotry and intolerance. Yes, but what of the Protestant side? In 1580, one Father Conolly was executed by Grand Army Soldiers of Elizabeth in the City of Cork. After suffering death in a most fiendish manner, the poor priest's heart was cut out, and exhibited to the brutal soldiery to be spat upon; then it was burned. If Catholics burned Sautre and Savonorola, Calvin burned Servetus; if bloody Mary burned Latimer, Ridley and Cranmer, the founder of Christ's Hospital burned Joan Boucher and Van Paris, and "Good Queen Bess" has a goodly list. These burnings don't take place now, but the spirit which kindled the old fires still exists. And to-day it is as necessary to hold up against intolerance and injustice in an American mob, as it was in the past against a church assembly or a regal parliament. Family ties, business interests, weak health, the pleading of friends, will not palliate or excuse recantation or poltroonery. It is not the physically strong that bear up boldest for truth and conscience. Weak women, and frail, nervous men, have marched to that blazing pile and met death with face unblanched. The Savior himself has said: "There is no man that hath left house, or parents, or brethren, or wives, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." It is plain both by human reason and divine law that nothing can justify the sacrifice of principle, of truth, of conscience and of honesty. It is nonsense to tell us that the modern inquisitors are actuated by moral motives, because on their side sin and shame are visible to the naked eye. It is folly to talk about polygamy as a pretext for persecution. No, it is only the old spirit, still breaking out in another form. We must not blame our modern fire-builders. "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." This is what the Apostle said, and perhaps just as Sextus and Isabella had their Torquemada, just as Henry IV. had his Archbishop of Canterbury, just as James II had his Jeffreys, so must Arthur or Cleveland have his Zane; 'tis but the order of things, but we must have our Cannons, Clawsons and Taylors, and God and truth on our side.

UTAH NEWS.

(Summarized from Territorial Papers.)

It is reported that H. Qusley, a prominent lawyer of Kentucky, will succeed Mr. Dickson as District Attorney in Utah.

On the 7th inst. all the diphtheria cases, which were only four in number, in Salt Lake City, were improving, they being affected with a mild type of the disease.

On the 6th inst., snow had fallen to the depth of six inches in Salt Lake City, with a good prospect for more.

William Shay, a resident of Moab, Emery County, recently committed suicide by taking a quantity of strychnine.

There were five deaths from diphtheria in Salt Lake City during the month of October, as against sixteen the previous month.

Thursday, November 26th, was the day set apart for Thanksgiving Day, by proclamation of the President of the United States.

Mr. Israel Evans of Lehi, Utah County, has succeeded in boring six flowing wells in that city, all of which have a good flow of water, capable of irrigating from five to ten acres each.

It has been demonstrated that natural gas exists at various depths beneath the surface in the southwest portion of Salt Lake City, and the time is probably not far distant when it will be utilized for lighting and heating purposes.

By the accidental discharge of his gun, Arthur S. Findlay's left hand was seriously shattered and his face considerably seared, on the 29th ult. He was hunting prairie chickens at the time of the accident, near his house in Laketown, Rich County.

The United States Supreme Court advanced on its calendar the case of Angus M. Cannon, which is now before that tribunal on a writ of error to the Supreme Court of Utah Territory. The 16th of this month was set for argument, and a decision would soon follow.

Salt Lake City watermaster, Geo. M. Ottinger, has returned from a trip to the Eastern States, whither he went to inspect the water works of leading cities, and to gather such information regarding the water supply question and fire department business as might assist him in his duties.

Judge Powers, becoming tired of a tedious, longwinded, mining law suit that has for several weeks been before his court, made the very sensible rule that but two counsel on a side can speak at any hearing, and they be limited to one hour each. No one will be likely to complain of it, unless it be the lawyers.

As many as sixty delegates from Utah will attend the coming meeting of the National Stock Growers' Association, to be held in St. Louis, Missouri. The Utah delegates intend to dress in home made cloth, and they will be supplied with silver badges made from ore, presented by the Ontario Silver Mining Company. It is expected that a number of ladies will accompany the delegates and that they also will wear home manufactured dress goods.

The *Deseret News* of the 31st ult. says: "The work of rock-laying on the Temple in this city, this season, has been confined to the east end until today, when, the towers being squared up, the workmen repaired to the west towers and commenced operations there. During the season sixteen courses of rock, aggregating 20 feet 8 inches in height, have been laid upon the center one of the eastern towers; and fourteen courses—18 feet—upon each of the corner towers. If the weather continues favorable, as it did last year, there will probably be about four courses laid on each of the towers at the west end

before the work is abandoned for the winter. To save trouble in shifting from one end of the building to the other, the stationary engine, for hoisting, that was formerly used on the Temple at Logan, has been brought down and placed at the west end of this Temple, so that if necessary work could now be carried on simultaneously at both ends of the building."

A correspondent of the *Deseret News*, who recently visited the Indian village called Washakie, on the western shore of Bear River, in Box Elder County, furnishes that paper with the following particulars concerning the interesting colony:—"The inhabitants of Washakie consist of about forty-eight families, or 300 Indians, with a few white persons who are sent as missionaries among them to instruct them. The Indians are all members of the Church, and are organized in a Ward capacity with their own Teachers and other Ward officials. A marked improvement is noticeable not only in their mode of life, but general conduct, having abandoned their nomadic habits and settled down as a civilized, agricultural community. They own their property and attend to their work in common, and get along very harmoniously. A day school and Sabbath school, taught by Brother James J. Chandler, and attended by about forty pupils are successfully carried on and very encouraging progress in acquiring the ordinary branches of education and a knowledge of the principles of the Gospel is being made by those who attend. During the present year the Indians have raised a little over 7,000 bushels of grain and 1,500 bushels of potatoes, besides a large quantity of beets and carrots. These crops have been raised with very little irrigation, and, considering that fact, have done very well, the yield of wheat being nineteen bushels to the acre. Next year, however, they expect to do much better, as a canal, fourteen miles in length, of which they own a one-half interest, the balance belonging to the people of West Portage, has been completed, which is expected to furnish them with an ample water supply hereafter. This canal cost $19,000, and the Indians did the principal part of the work on it. They are now busy plowing their land and sowing fall grain, with the intention of doing more in the farming line next year than they have done during the present season. They are pretty well supplied with tools, having a threshing machine, a header, a self-binder, four mowing machines, two drills and about ten plows—all purchased and operated by themselves, and their machinery is well cared for and housed when not in use. They procure their ready money for the purchase of machinery, etc., mainly from the sale of their wool, having a flock of 2,000 head of sheep of their own besides about 2,000 belonging to others which they attend to on shares. They also have about 150 head of horses, which they are carefully grading up by keeping only good stallions. They have not invested in neat stock to any great extent yet, having only about two cows to a family. The Indians also devote considerable attention to the lumber business, having a saw mill, which they have operated for some time past, with the assistance of a white man for engineer, and manufacture a large quantity of lumber; and during the present year they have also added a shingle and lath machine, and planer, at a cost of $1,500, all of which are paid for, and used to good advantage. They now have on hand 150,000 to 200,000 feet of lumber and a considerable quantity of lath and shingles, which they expect to use in building."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, NOVEMBER 30, 1885.

APOSTASY.

People are occasionally shocked by the sudden death of an acquaintance who, up to the immediate time of decease, gave no visible sign of sickness or physical decay. Even the physician's skill may fail to account for the untimely event, without the aid of a *post mortem* examination, which generally reveals the fact that while to the eye all was health and vigor and soundness, within the recesses of the wonderful human organism the pure fountain of life had been defiled by the dark poison of insidious disease, that was the more fatal as its operations had been secret and unseen. People hastily and ignorantly called it a very sudden death, when really it had been a very slow one.

We have seen orchards of fine apple trees, when the fruit was beginning to give signs of ripening in perfection. A strong wind would pass through sufficient to shake all that could be shaken, and another visit to the orchard would reveal a great change in its appearance. The ground would be strewn with fallen fruit, among which would be seen some of the largest and finest that had formerly lent beauty and promise to the trees. A closer examination of this apparently fine fruit would probably reveal a small hole on the fair surface, while within would be found a worm eating at the heart. Its ravages had so destroyed the vitality of the fruit that its hold upon the tree had become weakened. While everything was calm and serene, all this would be unnoticed by the passer by, but when the wind passed through in its strength, the slender hold of such fruit upon the tree would not be sufficient to withstand its power.

Thus we may learn that within the well developed and healthy looking body, corrupting causes may be working that unless discovered and checked in time, will lead to untimely death; and that the fairest appearing fruit may have a hidden worm at its heart, gradually but surely weakening its connection with the tree. Now these figures will not inaptly illustrate the progress of that spiritual decay which sometimes overtakes men and women whose minds have once been enlightened by the spirit of the Gospel, but who from various causes have suffered their light to become dim and their faith to be weakened. Unless this spiritual decay be checked, it will result in a spiritual death, which we call apostasy, and although we are sometimes surpr sed at the apparent suddenness of it, a knowledge of all the facts would

convince us that it was not brought about in a day, but that the real cause or causes had been operating for a long time before the disastrous result was reached. We may become neglectful of our ordinary duties, such as attending to our secret and family prayers, keeping holy the Sabbath day and attending our meetings, controlling our tempers and passions, instructing and leading our families in the principles of the Gospel. We may be self-indulgent, and continue in the use of many things forbidden by the Word of Wisdom. We may give way to a spirit of fault-finding, and in many ways, not necessary to enumerate, fail to live up to the duties and privileges pertaining to Latter-day Saints, and seek to deceive ourselves with the idea that these sins of omission and commission may be indulged in with impunity. But this is a serious delusion, and will some day receive a rude awakening. It is true that some of these shortcomings may not be apparent to our brethren and sisters, nor even to the Priesthood who preside over us, but they will undermine our faith and weaken our hold upon the tree of life, and although we may seem to pass along fairly enough while everything is calm and smooth, when the day of trial or persecution comes our weakness will be manifest to all, and, like the imperfect fruit, we will fall to rise no more.

A consideration of these things should cause us to examine ourselves closely, and be sure that the influences which lead to apostasy are not working at our hearts, nor defiling the fountains of our spiritual life. Great will be the condemnation of those who reject the Gospel, but ten thousand times greater will be the condemnation of those who receive it and enjoy the Holy Ghost, the testimony of the Spirit, and then turn away to the beggarly elements of the world. It would be better for such if they had never been born. "Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

We have spoken of neglect of duty and a spirit of fault-finding as among the causes that will surely lead to a weakening of our faith and consequent apostasy if not repented of. It will not be amiss to point out the fact that these two evils are closely related. We may even venture the assertion that one never long exists without the other. The Latter-day Saint who persistently neglects his or her duty, will soon be tempted to indulge in fault-finding, for it is so natural and agreeable to human weakness to turn from the contemplation of our own faults to the consideration of the failings of other people. But let us never forget that fault-finding invariably leads to apostasy. The Prophet Joseph said on one occasion: "I will give unto you one of the *keys* of the mysteries of the kingdom. It is an eternal principle, that has existed with God from all eternity. That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is in the highroad to apostasy, and if he does not repent, will apostatize, as God lives."

With these principles so plainly laid down for our guidance and warning, what excuse can there be for us if we deliberately leave the narrow way that leads to eternal life, and carelessly drift into the broad road that leads to destruction? G. O.

ARRIVALS AND APPOINTMENTS.—The following named missionaries arrived in Liverpool on Friday, the 27th inst., per S.S. *Arizona*, of the Guion Line: James P. Low and John Evans, for Great Britain; Joseph Hochstrasser, Frederick Theurer and Adolph Bass, for the Swiss and German Mission, and Niels O. Gyllenskog, Victor C. Hegsted, Peter Olsen, Rudolph Strom, Swen Nielson, Hemming Hansen, Niels Mikkelsen, James J. Andersen and Mourits Mouritsen, for Scandinavia.

The missionaries for Great Britain were thus assigned: Elder James P. Low to the Glasgow, and Elder John Evans to the Welsh Conference.

RELEASE AND APPOINTMENTS.—Elder C. W. Penrose is released from the presidency of the London Conference, and Elder Albert Jones is appointed to succeed him.

Elder Robert S. Campbell is appointed to labor in the Liverpool Office.

INFORMATION WANTED.—Thomas Williams, 442 Wardley Lane, Worsley, Lancashire, England, wishes to hear from James Baguley, late of Salford, Lancashire, who left there eight or nine years ago.

ABSTRACT OF CORRESPONDENCE.

UTAH.—In a letter to Elder Osmond, of this Office, Elder George Gidney, of Brigham City, Utah, a missionary who returned home in the August company on account of ill health, thus writes under date of October 21, 1885:

"I attended Logan Conference, and had a time of rejoicing. The Elders gave us good counsel, and I hope we will profit by it. I need not say much about our voyage across the Atlantic, only that I got along as well as when I crossed the sea with you on the *Arizona*, last fall. I do not know what seasickness is, so I made myself useful to those who were sick. I felt much better in health after I got on the water. When I arrived in Brigham City, my family were on the platform to meet me, and you can imagine how happy we were. Everything was looking well. The fruit crops are splendid; apples are as plentiful as potatoes, and good winter apples sell for 40 cents per bushel. The judge keeps sending our brethren to prison for obeying the commandments of God. Well, the Lord has said He will have a tried people; we were told that when we first embraced the Gospel. I am thankful for my mission to England, and that I had the privilege of bearing my testimony to my relatives and friends, and many others. I bore a faithful testimony to them, and I think that some of them are beginning to reflect upon what I told them, for they write to me that they are reading our books every opportunity they get. I hope that I shall see some good results from my labors, for although I did not stay very long, I did the best I could, and would like to have remained longer if my health had permitted. I thank my brethren and sisters in the Norwich Conference for their kindness to me while I was with them, and I hope the time is not far distant when they will be able to ather with the Saints.

NEW ZEALAND.—In a letter from Karori, New Zealand, dated October 9, 1885, Elder Henry Allington thus writes of the Mission to that far off land:

"The Saints held a Conference at Te-ori-ori, in the Wairarapa District, last month. There were six Utah Elders present, also many of the local Priesthood, and I am informed they had a good time, much valuable instruction having been imparted by President Stewart, who is President of the Mission, and also by the missionaries under his charge. My duties prevented me from attending, otherwise I should like to have been there. The labors of the brethren are confined almost exclusively to the Maori race, who seem to take great interest in the principles of the Gospel. Some, as a matter of course, fall away, but many, I may say the majority of them, cling to the truth and manifest in their lives their love of it. The white population of these lands seem to be a stiffnecked and rebellious race, with little care for anything outside of love to gain wealth and popularity, the future being, to them, quite a scondary consideration; but with all their indifference, the truth of the latter-day work every now and then finds one here and there, like the gleaning of the vintage."

HOLLAND.—Elder J. W. F. Volker, who was recently sent from Zion to labor in the Netherlands, thus writes to us from Amsterdam, under date of Nov. 24, 1885:

"I have just returned from a trip, visiting the Saints to see how they feel. In some of the Branches there were some ill feelings among the Saints, but I have pretty well succeeded in clearing away all the difficulties existing. I feel proud that I am considered worthy to be a messenger of life and salvation, and I hope to so live that I may fill an honorable mission and return home knowing that my labors are accepted by my Heavenly Father. I have to put up with a great many difficulties and inconveniences, but as long as I have a place to lay my head, I am faring considerably better than did my Savior. The Saints here, with a few exceptions, are all well and are living up to their duties, and I have no doubt that the Lord will cause His kingdom to grow in the Netherlands and bring many to His fold. The political condition of the Holland people is bad. Poverty prevails; many thousands of people in Amsterdam alone are without work, and they have processions and demonstrations every week, and sometimes they come in conflict with the police, and then it results in fighting. They have no desire to seek after the kingdom of God. The churches here are in a bad condition. In every denomination they have two classes of ministers—liberal and orthodox. In one church they sprinkle people when they have grown up, in accordance with the Scriptures which say, 'He that believeth and is baptized shall be saved,' but when they have baptisms, as they call them, one minister baptizes them in the name of the Father, Son, and Holy Ghost, while other ministers in the same denomination baptize people in the name of the Father only, because they do not believe in the Son and in the Holy Ghost. Oh how different to what Jesus prayed for, 'Father, I pray thee, that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.' The churches here teach divisions, and anything to suit the people, and as Isaiah says, 'As with the people, so with the priest,' and 'darkness covered the earth, and

gross darkness the people.' They have ears, but do not hear, and eyes, but do not see, and we can see in this and how near we are to the time of the second coming of Christ. I have held meetings with the people, and we had a few strangers with whom I talked, and hope that it may do some good, for Paul plants, and Apollos waters, but God gives the increase. I feel that the Lord is with me and strengthens me in my doings, and I have no doubt that if I remain faithful and humble, He will continue to aid and assist me in my labors. The weather here has been very cold, and the people have been skating. I do not know what will become of the poor people if the cold weather continues, for the poverty is something terrible. I must now commence on the work of translating and have some printing done, so that I can go out with tracts."

CORRESPONDENCE.

FROM THE FAR EAST.

Constantinople, Nov. 4, 1885.

President D. H. Wells.

Dear Brother,—My long silence has not been through neglect, but simply there was not much to say, and then I am rather crowded with work. This Turkish grammar is worse than the English, yet it must be studied, for conversations with the people show that there is a great mixing together of different languages with the Turkish. Some speak half Turkish and half Armenian or Greek, and we often hear two persons talking together, one using Turkish, the other Armenian, or another tongue. Then there is the common Turkish and the fine Turkish, which latter is to a great extent Arabic and Persian. But the more I advance the more it pays, and I feel truly thankful for the privilege of being here and learning this strange but beautiful language.

But that is not all; the Lord is working with the nations. Some Greeks are thinking and reading, and in the last few weeks some very intelligent Germans got interested in the work of God, and are not only studying for themselves, but distributing tracts and declaring aloud, "This Gospel makes an end of those churches that keep men in bondage, ignorance, and continual hatred." A German who left for the Euphrates Valley wanted to take pamphlets with him, as he has some friends there. He lived ten years in Asia Minor, and gave me some very valuable items. Another showed from the Koran that this Mohammedan book itself says, "When once more light shall come into the world, the Koran has to submit unto this."

Dr. Giragosian, a most learned man, is a great exception to the multitude of other reverends. He does not believe in the Gospel, and he smiles at the belief of revelation and the visits of angels, but he has no spirit of persecution or slandering, as I see in others. The Methodists and others are doing, in secret, a work of misrepresentation for which I would not like to be responsible. They succeeded in drawing some away from the favorable opinion they had, but the Lord has continued to give His Spirit unto our friend, Hatitioun Mavian, and this man defends the doctrines manfully, regardless of the trying consequences under which he thereby places himself. Young men are searching and learning. An old Armenian gentleman said to Mr. Mavian: "I have no objection when my son talks with that missionary. Many years ago I was in America, and heard about the Mormons. I know their doctrines, and am convinced they will prevail in all the world."

Not long ago a young man from Roumania asked for pamphlets. He listened with great attention to the proofs shown him from the Bible, so also have other young men. Some-

times, they seek discussion, trying to convince me of my error, but generally they return home with something to think over.

Once an aged Methodist gentleman broke out in rather a hard manner, reviling against Joseph Smith and the doctrines. For months I worked with him, and saw only bad fruit. One day I stepped into his *magasin*—he was in an animated discussion with a Jesuit. It is astounding with what boldness these men set forth the destructive doctrines and open falsehoods of Roman Catholicism. "Can your Protestant Church save a soul?" "No, Christ alone can save a man, no church can," said the honest Protestant. "Can you do wonders, as the Catholic priests do? Can you give me a single proof that a Pope ever did a bad deed? Is not your Bible wrongly translated? Did you, Protestants, not cut the connection with God, which is only to be had through the medium of the infallible Pope, the successor of Peter? Is not Luther's quintessence, *Oredo, multa, peccato pio*, (believe much and sin more)? Look around and see what millions adhere to our glorious church, and how thousands are falling off from Protestantism, and coming to the old mother church!" The Protestant grew excited. I listened with profound attention. They spoke Italian, which language I understand, but am not yet able to speak. As the Jesuit did not understand German, I sometimes handed a weapon to the Protestant, when he rallied and asked, why the Catholics burned the Bible, the word of God? why this infallible church had such false geographical doctrines in the time of Columbus? why they are abandoning so many and much of their old ways? why they worked with poison and dagger, and so on! until the Jesuit left. Afterwards the Protestant and I had an earnest but quiet talk. In fighting the Jesuit, he had stepped on our ground, and made a good step in the right direction. He allowed that he had been too forward in judging the Book of Mormon before having carefully read it. At the end he said, shaking hands with me: "Come to bed-over you want—every day if you like."

Reaching my lonely room, I thanked God for His overruling providence, and took fresh courage for fresh work.

With great respect I mention a Russian lady. She and her husband were expelled from Russia, and she commenced to give French, Russian, German and music lessons. After a sharp examination of the marriage question, two months ago she began to understand it, and wherever she goes she defends the "Mormons," and meets circulating stories with the firm words: "I am acquainted with one of the Mormons; he is a friend of my husband, and I see nothing wrong in his talk nor behavior, and if there is a true Church, then it must be this." Often I speak about that people, so far away in the mountains, and their ways of living. Her husband, although an infidel (so he wants me to believe), thinks a new era is dawning upon the earth, and all these old churches will crumble and fall. "If my wife wants to be baptized sooner or later, she has my consent." And when we are through talking, perhaps one of the children sleeping on my lap, she sometimes opens the piano and plays. And when the masterpieces of Beethoven, Chopin, or these broad-gauged, wild and melancholy Russian melodies are unveiling their prophetic tune-scenaries, it seems as if an invisible power was calling upon the good elements of every nation: "Come out, ye just, unto the everlasting hills, and build a kingdom from gold and precious stones, and sing songs of eternal praise and happiness." What a happy lot to be a "Mormon" missionary!

Even some from the other color seem to comprehend and appreciate this fact; just listen: Two days ago I learned that some smart fellows entered houses saying: "We are Mormon preachers; we are bringing great news and glad tidings." And after delivering some sermon for which they gleaned the ingredients, I do not know where nor from whom, they proceeded to ask for subscribers in order to roll on the great work. It was again our Russian friend who said: "They cannot be Mormons; there is only one here, and he asks no alms." "Well, then, we would like

has seen him too." The next thing I did was to notify three of the leading newspapers what game was going on, and gave my street and house number. I wonder how much they made out of this new industrial branch!

Thanking you and all others who have and still assist me with their prayers, I close my letter with the best wishes for all Zion, and remain

Respectfully yours,

JACOB SPORL.

THE BIRMINGHAM CONFERENCE.

Birmingham, Nov. 20, 1885.

President Daniel H. Wells:

Dear Brother,—I feel assured you will be interested in a brief report of our labors and prospects in the Birmingham Conference.

So far as I know at this time, all the Elders are enjoying fair health. They feel well in their labors and seek to promote the interests of the Saints and teach the Gospel to the people.

Brother J. P. Freese, who is appointed to labor in this Conference, is now traveling in the Northampton District with Brother R. Tanner. They will extend their travels and labors as far as Bucksworth, a location bordering on this District, and the place referred to by Brother Farrell, in a letter to you some time ago, who hoped that through the labors of the Elders some would there receive the Gospel.

In our meeting places and at our out-door meetings, many have listened to our testimony and admitted that the doctrines we teach are Scriptural; yet, but few of them have been brave enough to obey the commandment of the Savior in being baptized by His Divine authority for the remission of their sins. About twenty have been baptized since our last report. Our prospects for the future are favorable, and it makes them none the less so, that the man Jarman, who has used his efforts to incite mobs to insult the Saints and break the peace and good order of our meetings in many parts of this country, has been lecturing in Wolverhampton, Walsall and West Bromwich, forming committees and putting out his placards to the public.

On Sunday, November 15th, his committee at Wolverhampton, wishing to meet the Utah Elders, attended our meeting. Elders O. Kelly and E. Thomas were present with me. Our meeting place was crowded to its fullest capacity. Elder Kelly had a pamphlet, containing testimonials from editors and tourists who had visited Utah, and a few extracts from this work were read for their benefit, after which, we bore our testimony to them of the divine mission of the Prophet Joseph Smith and that he had a revelation of the Gospel of the Lord Jesus Christ, with its gifts and blessings to be preached to all people, promising them, if they would repent and obey this Gospel, they would receive the Holy Ghost. Peter, an Apostle of Jesus Christ, preached the same Gospel, and said that the promise was unto all that were afar off, even to as many as the Lord our God shall call. (Acts ii, 39.) I must say, to the credit of those men, they paid good attention and were orderly. At the close of our meeting their secretary asked a number of questions, some reasonable and some very unreasonable ones. We promised to supply them with some of our tracts, which would more fully explain our faith and doctrines, and having to take the train for Birmingham, we left them, I trust, feeling better and wiser.

If this interview we had with them does not conduce to their salvation, it was, at least, the means of three Elders bearing witness to them of the restoration of the Gospel, and in the mouth of two or three witnesses every word shall be established.

I feel very grateful to my Heavenly Father for the privilege He has given me to be a bearer of His divine message to my fellow men, and I have felt to unite my labors with my brethren when and where the most good could be done.

I am pleased to say the majority of the Saints in this Conference are trying to serve God and keep His commandments; though many of them are poor, yet they are willing to help forward the work of God, and reach forth a kind and willing hand to bless His servants who labor among them. For these and all good works the Lord has blessed them with the gift of faith

delivered to the Saints, but we have some of many years standing who appear to have lost their first love, and have become indifferent and fail to appear in the assemblies of the Saints, as though the day of their deliverance had past. To such we have said, "renew your diligence and seek unto your God, who has power to save, for none who trust in Him will be forsaken, but will be gathered under His kind care with His Saints in Zion;" for of the faithful will He establish His kingdom to rule throughout the earth, which will be an everlasting kingdom and stand for ever.

My kind regards to you and all at 42,

Your Brother in the Gospel,

THOMAS AUBREY.

HONESTY AND POLICY.

THE old adage, "honesty is the best policy," while announcing a truth lost sight of by rogues, is yet liable to be misconstrued by those who accept it as a motive for action. It is not strange that those who value personal and immediate success above all else should sometimes doubt the truth of the assertion. A man, for example, desires most of all things to gain money; it matters not for the purpose whether it is to spend or amass. He sees an opportunity to acquire a considerable sum, at the expense of strict fidelity to a trust, and is about to embrace it when the thought occurs to him that perhaps after all honesty may be the best policy. "If this be true," he reflects, "I shall only injure my own prospects by the questionable act," and therefore he refrains. Presently he sees someone else commit a similar piece of injustice, escape detection, and triumphantly gain the money which he had resigned. "After all," he reasons, "here at least honesty has not been the best policy," and his faith in the adage is shaken. Such things are happening every day. Adulterations in food and fabrics, short measures and light weights, oppression of the weak, servility to the strong, meanness and injustice of every kind, from the bare-faced theft to the shrewdest and most subtle legal quibble, are often followed by gain and advantage of various kinds in their direct results, and those who have avoided doing such things, *merely* from the hope that their policy lay in the opposite direction, look on with envious and regretful eyes. The fact is that the familiar proverb is true in no such narrow way. Only by taking a broad view of life as a whole, with its happiness and prosperity, can we realise *how* honesty is really the best policy. A boy may deceive his teachers in school and his companions in play, and appear to succeed again and again, but gradually he is forming a reputation, and, whatever small advantages he may have gained, he will in time lose the friendship and esteem of all honorable people. A young man may commit a long series of petty thefts undetected, and a looker-on, seeing how gaily his life goes on and how much money he has to spend, may point to him as a proof that honesty is *not* always the best policy; but let him watch that young man's career for a few years, and he will find him sinking gradually into dishonor, disgrace, and ruin. On the other hand, honesty often brings suffering in its train; the truth may cost many a pang to utter, strict integrity may have to give up many a coveted gain, the courage of principle may forfeit the good-will so highly prized or the position so eminently desirable; but upon the scale of years they will lead their adherents to a condition of honor and happiness, compared with which all that had been sacrificed seems too trivial to claim a passing thought. The greatest mistake of all, however, is the supposition that *real* honesty can ever be followed and maintained from motives of policy. Although the proverb, in its broad and deep sense, is the very truth, those who take it as their motive to an honest life will miss both its truth and its gladness, because they have mistaken the meaning of honesty itself. They think